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FOR THE GOSPEL MESSENGER.

LECTURES ON THE CHURCH CATECHISM.

LECTURE II. GENERAL REMARKS. THE BAPTISMAL COVENANT.

To the useful exercise of catechising, a minister may usefully append discourses to vindicate, explain, unfold, and enforce that catechism. "The duties enjoined in it (says Mrs. More) are intended for *men and women* to put in practice. It is the very grammar of Christianity, and of our Church, and they who *understand* every part of their catechism thoroughly, will not be ignorant of any thing which a plain Christian need to know." "The people (says Calvin) being taught by a *catechism*, will be *better prepared* to profit by the ordinary preaching of the word, and also if any one should introduce any *new opinions*, he may be detected by an immediate appeal to the rule of the catechism." As the advantages of such *expository* discourses are great, and many, and we may add obvious, so the obligation of making them, in the manner each minister's discretion may approve, is imperative, for the 28th canon enjoins on him to instruct not only in the catechism, but also by stated catechetical *lectures*. And the House of Bishops have made a solemn call on the attention of the clergy in relation to *this* canon.* They say they consider "diligence in catechetical instruction, and *lectures*, as among the most important duties of clergymen, and among the most effectual means of promoting religious knowledge and practical piety." In the exposition of the catechism, I can of course do no more than to consider its *prominent* parts, for to be very particular would require volumes; and here occasion is taken to remark, that it is a distinguishing merit of this formulary, that it contains so much of holy scripture, word for word. The compilers of it seem to have made it a special object to communicate their lessons in language set forth by the Holy Spirit of God. The Ten Commandments, the Lord's Prayer, several articles in the Creed, and expressions in various answers, render it emphatically a *scripture* catechism. I will only add, that it answers fully that most important of questions: "What shall I do to be saved?"

In presenting the catechism, the church takes the opportunity to suggest the obligation "to be confirmed," for it is called an instruction to be learned before he be confirmed. Confirmation, called in the Bible the "laying on of hands," is, in christian education, the third step. The

* White's Memoirs, page 41, 2d edition.

first is baptism, whereby the infant is brought into a covenant relation with God—he was God's child by creation, he is now his child by adoption. The second step is instruction in the catechism, whereby he is taught the great principles of Christian truth and duty; and is prepared, so far as the understanding is concerned, for taking upon himself and ratifying his baptismal engagements in the sacred rite of confirmation, or laying on of hands, which, as I have said, may be called the third great step in his christian education. He is thereafter admitted to the highest class in the school of Christ, and so entitled to all its privileges. Constant and devoted participation in the instruction, the prayers, and the holy communion of this school, is his duty and interest. Our catechism was intended *for the baptized*. The first question refers to baptism, and to the name then given. Abram and Sarah, in adult age, became members of God's church; Isaac, and John the Baptist, were made so in infancy, and at that time names were given them. It is probable that the name Paul given to Saul of Tarsus, was given at his baptism. The purpose obviously is to create an association in the mind between the name and the obligation, *at the same time* laid upon the individual, and the *privilege also*, to which he was then raised, as brought into covenant relation with God. Let every one of us, every one that beareth a *christian* name, practically remember his peculiar advantages, and his pledged duties.

In the office of baptism, the minister calls upon the *sponsors* to name the child. By *them* (the catechism reminds us) the name was given, and of course a degree of *authority* must belong to them, at least as much as is necessary to the fulfilment of their office. The title sponsor, that is, promiser, refers to their having made promises, and the *other* title (God-father or God-mother) to their relation resembling that of a *parent*. Their authority is derived from God's church, their duties and uses are of a Godly nature, and therefore they are called *God* parents. Another title is "surety," which refers to their having given a sort of security to the parents, the child, and the church. When they act for a *grown* person, they are called "chosen witnesses," that is, of his having entered into covenant with God. But they are never called sponsors for a grown person, because he promises for himself. They are called his God-father or God-mother, because it is their duty always to see, as becomes the parental relation, to the soul's health and improvement of their ward, whether he or she be young or old. The parent can be the sponsor, but as two are better than one, and as life is uncertain, the expediency of obtaining for one's child the full number of sponsors, seem obvious—only let us be careful to choose such as will do what they say and the "righteous," of whom we are told, that *their* prayers avail much.

Every *society* has some form of initiation, the simplest and most usual, being that of signing the constitution. In God's society or church, there was at first a form of initiation, which in the time of Christ was changed to that we now have, viz. Baptism. As no man could have been a member of the Church, in the days of the Patriarchs, or in those of Moses and the Prophets, without submitting to that divinely prescribed form of admission, neither can he be a member of the Church, in

these days of the christian dispensation, until he has passed through the form of admission now prescribed, which as I have said, is the Sacrament of Baptism. We find therefore, that baptism is called by St Paul, "the circumcision of *Christ*, made without hands." The figure, whereby the society or body corporate, is compared to the natural body is a very happy illustration of the gradations in rank; of the mutual affection and offices, and of the usefulness of the united counsels, affections and actions of the several members. The Church is called in the Bible, "one body in Christ." Christ is the head. His disciples are the members. All members have not the *same* office. God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers. The eye cannot say unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of you. Those members of the body which seem to be more feeble, are *necessary*. Whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it. The members should have the same care one for another. From the head (even Christ) the whole body fitly joined together and compacted, by that which every joint supplieth, according to the effectual working of every part, maketh increase of the body, unto the edifying of itself in love. Think, christian, of the superiority, the supreme control, and the indispensable vital influence of *Christ*, implied in calling him the *Head* of the members. Think of the affection your Lord entertains for you, implied in his calling you a member, dear to him as the apple of his eye, or a right arm. Think of the care which he has, and ever will have for those whom he recognizes as members of his body, of his flesh and of his bones. Will you not honor the head and love him, and cast all your care upon him, who hath so loved and cared for *you*? Think also of the *mutual* affection and services of christians implied in the declaration: "We are members one of another: We are all *one* in Christ Jesus." Thou art a member of Christ; a fellow member. The fact involves all the duties to God, to men, to thyself, and all the advantages present and eternal of the gospel. The expression, member of Christ, goes fully to the sense of a state of acceptance with God. This is baptismal justification, taught in 1 Cor. xii. 13. "As the body is one and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one spirit are we all *baptized* into one body." As the Church is compared to a *society*, having its officers and its members, their relative duties, and common advantages; so it is also to a *family*—of which God is the father, and men became by adoption, children, at the time of their baptism. The Hebrews, and the proselytes to the Hebrew religion, are called the children of God. (Deut. xiv. 1.) not in the general sense in which all God's intelligent creatures may be so called, but in a sense peculiar to certain selected or elected individuals. *When* did they become entitled to that appellation? At and after their circumcision. Now St. Paul says to the christians at Ephesus, "Ye are no more strangers and foreigners but of the household of God," and St. Peter to christians in general, "Ye in time past were not a people, but are now the people of God." When did they attain to that high

honor and advantage? The natural reply seems to be, at the time of their christian circumcision, their baptism. Some persons would apply the name, child of God, exclusively to a holy person. But the scriptures, both, under the Old and New dispensation, apply it to all the members of the Church. There are worthy and unworthy members, faithful and unfaithful subjects, good and bad children, and God will deal with them, here and hereafter, according to their character. But let us not object to scriptural language. Let us be careful to prevent its being misunderstood. Let us not cloud it, and render it ambiguous by using it, in a sense of our own. "Ye are all the children of God," says St. Paul, by faith in Christ Jesus," and lest we might suppose a mere inward faith is sufficient, he goes on to say, "For as many of you as have been baptized into Christ have put on Christ." The baptized then have "put on Christ," and they who have so put on Christ, are called by the Apostle as they are by our Catechism, "children of God," How could God more impressively teach christians an elevated self respect, a supreme love for him; who hath so loved them. "Behold what manner of love the father hath bestowed upon us that we should be called the sons of God," and a devoted love for each other, than by announcing that they are his adopted, that like as a father he loveth them, and that they are in one household, brethren, and therefore he says, "love as brethren," Thou art, O christian, a child of God, of the family of heaven: God hath adopted thee and thy fellow disciples have the same adoption. Shall not the recollection elevate thy affections and pursuits—quicken thy piety, and make thee love, peculiarly the brotherhood, and especially do them good: "Let us," says St. Paul, "do good unto all men, but especially unto them who are of the household of God."

Again. The Church is compared to a kingdom, under a *divine* king, of which men became subjects, at their baptism. It is an *everlasting* kingdom, and its faithful subjects will have not only its present, but its future, superior and constantly increasing advantages. The *present* privileges of this kingdom, are eclipsed by the brighter light of its future glories, and therefore not possession, but inheritance, that is something *future*, is above named. The Church is called in the Bible, "The kingdom of heaven." The Catechism uses scriptural language. At baptism, you became a subject of this kingdom. A glorious reversion is before you, even "the inheritance of the saints in heaven." Art thou a faithful child of God, *this inheritance* will assuredly be yours. The scriptures teach this explicitly, saying, "If a son, then an heir of God through Christ." "If children, then heirs, heirs of God and joint heirs with Christ." There is a manifest distinction between an inheritor in *possession*, and an inheritor in *reversion*. The not adverting to this distinction, has caused this part of the catechism to be misunderstood. It cannot, and it does not mean, that every baptized person, whether he leads the rest of his life according to this beginning or not, is certain of the "eternal inheritance." It means nothing more than at baptism, he became the presumptive heir—who will have the inheritance if he dies in a state of acceptance with God, but whose right will

be defeated, if it appears at the judgment, that he had departed from the faith, the repentance, and the holiness of the gospel. Precious, O christian, is the inheritance offered thee. Adore the goodness, which without any the least merit, yea with much demerit on thy part, has made such provision for thee and thy friends. Beware lest thou lose it, and instead of it, have for thy portion, the inheritance of Satan and his hell. Strive and pray, without ceasing, and with all thy heart, that thou and they may attain to glory, honor and immortality. With each of these three privileges of the baptized, viz: membership with Christ; filiation with God; and heirship in heaven, are connected the three great blessings, viz: forgiveness, grace, and glory, which our Lord Jesus Christ by his merits has purchased for his people—that is to say, if you are a faithful member of Christ's Church, or which is the same thing, a faithful child of God, or a faithful subject of the kingdom, you will assuredly have these unspeakable blessings, the forgiveness of all your sins, the grace of the Holy Spirit, and the glorious inheritance above. But in *each* of the terms, there is a more particular allusion to one of the named blessings, thus being called a "member of Christ," we are more particularly reminded of that comfortable declaration: "In him, i. e. Christ, we have redemption through his blood, even *the forgiveness of sins*;" being called a child of God, we are more particularly reminded that "if ye give good gifts to your children, how much more will your father in heaven give his holy spirit" to his children; and being called an inheritor of the kingdom of heaven, we are reminded of the third great blessing or divine promise of the covenant, viz: the heavenly glory. It has been stated, that these blessings are of course conditional. And so we are taught, in the very next question, viz: "What did your sponsors then, (at that time of baptism) for you;" as if, you have heard the *benefits* of baptism, or the promises made by God to the baptized, what are the *duties* of the baptized—what is required on your part to secure those benefits? The answer is to the effect:—My sponsors entered into a three fold covenant in my behalf, presuming, reasonably presuming, that I would cheerfully comply with terms, (and indeed be thankful to them for having contracted for me) on which are suspended such inestimable advantages. The matter is very plain if it be duly reflected on. The earthly guardian makes contracts for the ward which bind his time and services, as in the case of apprenticeship, and his property, as in the case of a sale or a purchase. In like manner, the spiritual guardian or sponsor, places his ward in the school of Christ, and contracts for him to be a faithful pupil. The apprentice and the baptized youth do wrong if they break the stipulations of the contract, for their guardian had a clear right in reason, as immemorial usage testifies, to act for them. But the case of the covenant with God has a much higher sanction than that of *common sense*, even of his own ineffable wisdom. He directed, under each of his dispensations, the patriarchal, the mosaic, and the christian, that children in *infancy*, should be parties to the covenant. The parents or the friends who bring forward the little ones, are merely their agents or representatives, acting for them in this great spiritual concern, as they do in their temporal concerns,

because they cannot as yet act for themselves. *They* have their duties in relation to the child, set forth at the end of the office of baptism, but in the part of the office to which we are now referring, *they are simply agents* or representatives. They promise and vow nothing to regulate *their own conduct*. They promise and vow *for* the child, "in my name," as he is taught to say. And so in the office the question is, "Dost thou *in the name* of this child," whereas in the case of the grown person, who promises for himself, these words are omitted, and the question is, "Dost thou renounce, &c."

In baptism, man enters into covenant with God, and whether the *terms* of the covenant or contract are expressed *fully*, as they are in our baptismal services, or not, the very act of baptism implies the same engagements, viz: to renounce sin, to believe from the heart in Christ, and to keep the commandments of God. And so the Hebrew by *his* act of initiation, made the *same* pledges, as St. Paul thus declares: "I testify to every man that is circumcised, that he is a debtor to do the whole law." The obligation to obey God exists of course prior to, and independent of any vow to do so. It is inseparable from the relation of the creature to his creator. But God has been pleased to require of men a special acknowledgment of this their obligation, and to annex special advantages to such an acknowledgment, or vow of allegiance. And though the vow does not *create* the obligation, it supplies an additional motive for obedience. Sin in a baptized person is not a mere act of disobedience, but partakes of the nature of perjury. "This is the thing which the Lord hath commanded. If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond: he shall not break his word. He shall do according to all that proceedeth out of his mouth."

QUESTIONS ON THE SECOND LECTURE.

- What did the Lecture say our Catechism has been called?
- What does the 28th Canon of our Church require?
- What did the House of Bishops say about lectures on the Catechism?
- What parts of our Catechism are in the very words of Holy Scripture?
- What must you know before you can be confirmed?
- Who is to confirm?
- What is the first, second, and third step in christian education?
- When are you to take the Lord's Supper?
- When was your first name given you?
- When was Abram's name changed to Abraham?
- When was John the Baptist's name given to him?
- And when St. Paul's?
- Whenever you hear your christian name, what ought you to remember?
- What does sponsor mean?
- What does the "chosen witness" witness?
- What is he to do?
- What does the name "surety" refer to?
- What does the names god-father and mother refer to?
- What are they to do for you?
- How ought you to behave to them?
- What is the Church called in the Bible?
- Who is the head?
- Who are the members?
- Whom ought you to honor, love and trust more than any one else?
- How ought you to treat your fellow members of the Church?

What is the Church compared to ?
 When were you made a member of this society ?
 What are its officers named ?
 What are the rest of the society called ?
 When were you adopted into the family of Christ ?
 What is God called in this family ?
 What are the people called ?
 Are all the members of God's society holy ?
 Are all his children holy ?
 How ought you to feel towards God ?
 How ought you to behave to your heavenly father ?
 How ought you to feel to your brother christians ?
 And how treat them ?
 Who is the king of the Church ?
 And what are you ?
 How should you behave to this king ?
 What is promised to the faithful subjects ?
 When will they have this inheritance ?
 What are the three advantages of baptism ?
 What is a condition ?
 Are these blessings on conditions ?
 How many conditions are there ?

FOR THE GOSPEL MESSENGER.

PINCKNEY LECTURE ON THE GOODNESS OF GOD.

(Continued from page 170.)

Are any farther evidences needed to convince us, that in the *Creation* of mind, God is seen to be eminently good ? We think not ; and shall therefore end here the first part of the theme proposed for consideration, and pass on to obviate the objections urged against the goodness of God on account of the evils which are supposed to exist in his *Govern-ment* of mind. These difficulties have been alledged against the administration of God, as it respects his government both of angels and of men. But as our knowledge of the fallen angels is not made clear by the Bible, and as our views in reference to them are not of so much practical importance, we shall confine our remarks to a vindication of the divine character, with regard to the existence and punishment of human guilt—For this is after all the chief subject of difficulty, and this it is which most immediately concerns each one of us.

That moral evil really exists, and that "the whole world lieth in wickedness,"* is a lamentation which is as old as history.† Even those speculative infidels, who have in theory rejected the distinction between moral and immoral acts, when they come to speak of those by whom they are opposed, at once proclaim the corruption of their antagonists, and thus betray the empty falsehood of their own system.‡ The existence of moral evil being then conceded, to account for its origin has ever presented to the moral philosopher a problem of difficult solution. Some, in order to solve the difficulty, have had recourse to the suppo-

* 1 John, v. 19.

† Kant, Religion innerh. bloss. Vernunft, S. 4.

‡ It is interesting and also amusing to read the writings of those who maintain that man cannot sin. When they speak of their opposers, they often bestow upon them every epithet which the vocabulary of abuse can furnish. Thus proving that it is im-

sition that two great First Causes exist, the one the author of good, the other the author of evil. But the very terms here involve a contradiction. Either these two great causes must have been co-eternal and co-equal, or else the one derived his existence from the other and is dependent upon him. If the latter, we are no nearer a solution of the difficulty than before; but if the former, greater difficulties still are presented to our notice. For to have existed from all eternity, a necessary and uncreated being, implies also that such being is possessed of the attributes of omnipotence and omnipresence. But two such beings could never have existed in connexion. They would have been eternal and almighty rivals of each other, and whatever the one created, the other would have destroyed. And of consequence, if any thing had been created at all, it would either have been at once destroyed by the opposing power, or else an equal amount of evil would have been infused into it; and all its productions would have been of this mongrel kind. But this is contradictory to facts. A little reflection indeed, will make it plain to every one, that the very terms of the proposition destroy the proposition itself.*

There must then have been one supreme and almighty God, from whom every thing else in existence derived its origin. But this Being could not have been *directly* the cause of moral evil. For this would destroyed the very conception of evil. Sin is a transgression of the divine law. But God is the author of this law; if, therefore, he were the author of sin also, he would be at once the maker of the law, and at the same time the first to violate it. But such a contradiction cannot be alledged against an infinitely perfect being. Were he the author of all things, even of human acts, all things would flow in a peaceful concordance with his own holy law. But this would destroy the very existence of evil, the idea of which is, that it is an opposition to his law; therefore God cannot be the direct author of evil. In addition to the difficulty already alledged against this theory, it may be remarked, that it represents God as being at the same time God and not God; that is, it represents him as infinite goodness, and yet the author of evil; which is a contradiction. Human sin must therefore have originated in the free acts of the human will.†

possible for us to *think* of man, without involving in the thought, either the existence or the possibility of moral evil; and also that we cannot *speak* of man, without feeling, that with him guilt is either actual or potential. Indeed there is not a language on earth, in which an individual can converse consistently for ten sentences, without asserting or implying the existence of moral evil. For if the language be all eulogy, the very fact that it is so is direct proof that the opposite was possible in that case, and actual in others; and that praise is bestowed only because the evil course was not followed. See Cudworth, Intel. Syst. Uni. B. 1. c. 2. 17. Fred. 11. Works. B. 8. S. 212, 237, 300. Shelley's Queen Mab, 3, 4, and note 12. To attempt here to refute all the blasphemous objections which have been advanced, would be out of place. See also a striking passage in Bayle, Dict. Hist. et Crit. Tom. iv. p. 92.

* Boylean Lect. v. 3. pp. 309—12.

† Such was the opinion of the whole body of the christian fathers, and the soundest divines who have since written. Neander, Kirchengesch. B. 3. S. 1044. Bates' Harm. Div. Attrib. c. 2. 2. Dick's Theology, 1. 452. Storr and Flatt, p. 352. Sherlock's Works, 4. 46, 47. Coleridge, Aids to reflection, p. 158. Bockshammer on the Will, p. 135. Tholuck, Lehre v. Sünde. S. 14—25. Le peche suppose essentiellement, deux choses; la volonté de Dieu qui commande à l'homme, et la volonté de l'homme opposée à la volonté de Dieu: une loi de la part de Dieu, et une désobéissance de la part de

But it has been asked: If God be the author of human freedom, and yet bestowed upon man such a power with the certain knowledge that he would abuse it, must not he himself be regarded as in fact the author of evil? We answer: No! The creation of a power good, and the perversion of that power to evil, are certainly things very different in their natures. Man, as formed by his Maker, was enlightened in his mind, was holy in his will. And he had full power to have retained these gifts of God had he determined so to do. It is true, indeed, the *possibility* of his falling was involved in the very nature of his being; but this was unavoidable from the circumstance of his being a free and limited creature. None but He who possesses infinite perfections, could have ever been exempt from the possibility of transgression. But it was the free act of man to realize that possibility by the unlawful exercise of his power.

Was it then good in God to create beings possessed of the power to make themselves miserable? We must of course answer this question in the affirmative—Because freedom is the necessary condition of spiritual existence. Were there no freedom, there could be no finite mind. Were there no liberty, there could be neither thought, nor memory, nor imagination, nor creative power, nor action, nor holiness, nor hope, nor joy. These would be all excluded; because they necessarily spring out of the freedom of the will as their ground-work. It is true, indeed, God might have created a world of stones and rivers and mountains; but these things would have been unconscious of their own existence, nor would there have been either on earth or in heaven, one spirit to admire his wonderful works, save the great Eternal himself. And then, whilst the apparent evils of the present state of things had not been found; at the same time all those joys of spirit which have been set forth as evincive of the divine goodness, would have been excluded from the universe. Because it is impossible to conceive of spiritual joy without involving in that conception the idea of a free will; for the very supposition of self-approval, or of obedience to the divine precepts, involves the possibility of having acted otherwise. The same is true of acts of benevolence, or of the search after truth. Take away then, the ability to do wrong, and at the same time you destroy the susceptibility to receive pleasure from doing right. No joys on earth, no raptures in heaven, could ever be known, without bestowing this power upon the created mind. For the heart could never be thrilled with ecstasy in a career of knowledge or of virtue, did it feel that it was propelled on-

l'homme; un desir dans le cœur de Dieu, et un desir contraire dans le cœur de l'homme. Dieu parle donc, et l'homme se rend indocile à la voix de Dieu. Dieu fait sentir tout le poids et tout les droits de son autorité, et l'homme s'élève contre l'autorité de Dieu. Dieu annonce ses ordres à l'homme par les lumières dont il le remplit, et l'homme, malgré les lumières qui l'éclairent, méconnoît les ordres de Dieu. Serm. de Neuville, Tom. iv p. 207. 8.

* On ne conçoit pas que le premier homme ait pu recevoir d'un bon principe la faculté de faire la mal. Cette faculté est un vice: tout ce qui peut produire le mal est mauvais, puisque le mal ne peut naître que d'une cause mauvais. Bayle.

† Boylean Lect. 3. 224.

ward in that course by the power of a changeless destiny.* Who does not see, then, that to have created man destitute of freedom, would have made him but a senseless stock, or an irrational brute; and that of consequence, he would have been without dignity, or glory, or joy? Who does not perceive, that though evils are incident to this system, they are yet surpassed by the good; and that it is on the whole the best which infinite wisdom could have devised?† For since the happiness of the human race when viewed in the aggregate, will far exceed their misery, we conclude that He must have been good by whom this system of things was devised. And as we know nothing of the influence which our moral evil may have upon other tribes of creation, nor upon the saints in causing them to persevere forever in their allegiance to God, we should be careful how we presume to arraign the plans and proceedings of the Almighty.

This transgression of man, moreover, furnished an occasion for a more wonderful display of the divine goodness than was exhibited in the creation of mind with all its vast powers. For having brought such a being into existence, capable of the fullest happiness, and adapted to hold communion even with the Supreme himself, when he violated the law of righteousness, God did not, as he might in justice have done, abandon him to his fate. On the contrary, he devised towards him purposes of mercy and of love—of mercy rich even beyond the goodness of God, and of love which passeth knowledge. He determined to institute a system of means by which the fallen creature might be restored to the likeness of that divine original in which it was at first created. To this end he commissioned his only and well-beloved Son, to assume our nature—to humble the Godhead to a resemblance with man in order that humanity might be elevated to a union with the deity. And this purpose he actually accomplished in sending the Logos to become incarnate, to assume all the properties and frailties of human nature, to endure all the sufferings of human guilt, even to go down to the grave, so that he might have for man a fellow-feeling and expiate his sin; and by making his abode with him, and sending his Spirit to sanctify his soul, evil might be expelled and the divine image restored. And in the revelations of the Bible, in the mission of Christ, in the establishment of the Church, in the gift of the Holy Ghost, in those various ordinances sacraments and providences designed to attract man towards the Divine, we see a fulfillment of those gracious purposes, and are constrained to feel that they are so many proofs of the abounding goodness of God towards us. These varied acts indeed, when properly considered, are sufficient to overwhelm us with so glorious an exhibition of the divine benevolence and love.‡ For through these institutions and acts on the part of God, every one of the human race is placed in a situation where he may avail himself of the atonement of Christ, the graces of the Spirit

* Milton, *Par. Lost*, B. 3. v. 95—130. B. 5. v. 235—45. 524—43.

† Leibnitz, *Tentam. Theod.* P. 11. Sec. 226, et passim.

‡ Tillotson, *Works*, v. 4. p. 551 sq.

and secure the everlasting welfare of his soul.* And could we need any thing more to convince us that he is supremely good?

He who created man for the highest enjoyment, and with the noblest powers—when he abused his gifts and violated his maker's command, when thus reduced to misery by his own willful and rebellious act—He who did not leave him to his fate nor blast him with his indignation, is not he good? And not only to continue him in being, but for the great and mighty God to bend from his throne, to plead with those worms whom he might easily crush beneath his power, is not that an evidence of condescending goodness which we cannot comprehend? And for that same Almighty Being, not only to plead with us, but even in the person of Christ to lay aside the glories of his divinity, to be fashioned in our likeness for our salvation, was not that goodness beyond the limit of human thought? For him to sojourn among those who were rebels against his rightful sway, to be taunted, stoned, scourged and crucified by those whom he came to redeem from the curse of eternal death, and yet only to beseech them with tears, not to reject the counsels of heaven against themselves, was not that a benevolence worthy the Son of the Blessed! And though the Divine Benefactor was thus driven from among his own as an outcast, still for him to establish the ordinances of his religion, to send his Holy Ghost to enlighten and sanctify the faithful, to offer himself to dwell with them that he might be formed in them the hope of glory, is not that goodness sufficient to win our highest love? Yes! these are evidences of divine benevolence which shall forever employ the songs of the redeemed in heaven; thou art worthy to take the book and to open the seals thereof: for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation, and hast made us unto our God kings and priests, and we shall reign on earth!†

This is the aspect in which the Bible represents the Divine love as most strikingly manifested. God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.‡ God commendeth his love towards us, in that while we were yet sinners Christ died for us.¶ The grace of God which bringeth salvation hath appeared unto all men, teaching us * * * * * to look for the glorious appearance of the great God and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify to himself a peculiar people zealous of good works.§ This is the view in which the word of inspiration delights to exhibit the divine love. Here then we see manifested most impressively the goodness of God, in having done every thing for our exaltation and happiness, which it was possible for infinite benevolence to do. He created us at first with the loftiest powers; and having fallen through transgression from our high estate, he appointed a system of means whereby we may all be restored to his likeness, his favor and his communion.

* It is coming every day more and more to be acknowledged that the doctrines of free grace and universal Atonement are those which are taught in the Bible.

† Rev. v. 9, 10.

‡ John iii. 16.

¶ Rom. v. 8.

§ Tit. ii. 11—15.

But still it is objected that God cannot be altogether good, because the wicked are made to suffer here, and because eternal punishments are denounced against all who shall be finally impenitent. The premises we admit, but deny the conclusion. It has been already shown, that mind cannot exist without freedom: and this being granted, we can also show that the violation of this freedom cannot take place without a being followed by a proportionate punishment. Because connected with this liberty of will, there is found also a law, to whose precepts the will is commanded by reason to conform all its acts. But whenever this command is violated, there arises in the mind a sense of pain or a feeling of remorse as a punishment for the disobedience. This is the necessary and unavoidable consequence of transgression; remorse must spring up in the bosom when the will does not act in conformity with the divine law. For as we have already seen, that spiritual joy could not exist without freedom, so also liberty of will is the necessary condition of remorse; and conversely, whenever freedom is properly or improperly used, pleasure or pain must be the natural and unavoidable consequence.* No power could prevent these consequences as long as the nature of spirit remains. With reverence be it spoken that the all-wise Creator of mind could not himself have made it otherwise. The question would then recur: was it good to have created mind at all? This has been already answered in the affirmative, and the goodness of God has been vindicated by showing that the original powers of mind were such as to have enabled it to persevere in a course of virtue; that all spiritual joy is dependent upon its existence—that the happiness of the aggregate surpasses the misery—that since the fall a system of grace has been established through which every sinner may be recovered from his guilt, may be restored to the divine image and be made a partaker of everlasting blessedness. God cannot therefore be regarded as the author of sin; nor can his goodness be impeached because sin is punished. Its punishment may be regarded as the inevitable result of its committal—as springing necessarily out of those laws under which the spirit was made to exist. We are not, therefore, obliged to consider God as the being through whose *immediate* agency the punishment of sin is inflicted. The author of sin and its avenger dwell within the breast of every wicked man. He himself commits the crime—he himself inflicts the blow of merited vengeance. In speaking thus, however, we would not be understood to affirm that God has no agency whatever in the punishment of crime; our only purpose is to prove that we are not obliged to regard God as the *immediate* agent through whom guilt is punished. And thus whilst we vindicate his goodness from the aspersions of the wicked, we show at the same time, that the speculative infidel has nothing whereon to rest his hopes aside from the grace of God in Christ, promised to every contrite and faithful penitent.

This view may at least be sufficient to show us that the divine goodness is not implicated in the commission and punishment of human crime. All the sin and agony spring from us; all the benevolence and

* Sherlock, Works, 1. p. 32.

mercy are found in God. And with this view accords also the experience of man. How dreadful are sometimes the inward sufferings of those, who are given up to a course of crime! In some cases indeed, where the heart has been seared, the suffering appears for the present to be comparatively light; but not unfrequently it is intense beyond the power of utterance. The consciousness of having freely sinned—sinned against better knowledge, against warning, example and entreaty—sinned against the reproofs of conscience and the strivings of the spirit of God—this it is which oftentimes harrows up the soul with unutterable agony, and causes it to quail beneath the terrors of the avenger within. But especially when the wicked approach near to the gates of death, does this feeling become intolerable. Then earthly objects lose much of their influence, and much of the false glare which they are accustomed to throw over the soul, disappears. Then is it enabled to see more of the holiness of God as well as of its own defilements, and is constrained to exclaim with a feeling akin to that which agitated the Apostle when he cried out: the law is holy just and good; but I am carnal, sold under sin! O wretched man that I am, who shall deliver me from the body of this death?—Behold yon convict as he stands beside the fatal drop: though once reckless of crime and scornful of religion, his hand is now cold and clammy; through his heart there shoots a quiver of dread, his eye rolls with a fearful glare of terror, and his whole frame is agitated with a convulsive throb. And although he summons up all his courage, yet the thought of dying unreformed, almost maddens him, and he shrinks back from it as he would from the jaws of hell. But why is he thus agonized? why is he convulsed with torment? He is not yet plunged into the regions of woe, and, if there be penal fires hereafter, they are not yet kindled around him. Why then is he thus distressed? They are the scourges of an avenging conscience which he is doomed to suffer! He knowingly violated the precepts of righteousness—he abused the noblest gifts of God, and as a consequence, he thus writhes beneath the consciousness of his awful guilt.

But if in this way the wicked are punished on earth, without supposing any direct agency on the part of God, and without impeaching his goodness,* why may not the same hold true in a future state of being? There is nothing in reason to suggest a contrary conviction. For if the soul has gone on in a course of iniquity until the moment of death without repentance, and without a renovation effected by the Holy Ghost, does not every principle of analogy and of common sense assure us, that the mere separation of the soul from the body, will produce no change in the former? For what is there in death itself, to effect a renewal of the heart? The simple passage of the soul from the body into eternity, can never produce such a desirable renovation. Is it possible for the proud in that act of transition, to be at once transformed into humble and adoring saints? Will he who goes out of this world with enmity in his heart against his brother, find himself immediately filled with fraternal love? Will the miser, who here clinches his gold with the iron grasp of an eager avarice, be changed by death into an angel of charity?

* Barrow, Works, v. 4. pp. 102—117.

Will the licentious and abandoned, who here delight in deeds almost without a name, be immediately fitted by that change, to mingle with the ransomed spirits who have washed their robes and made them white in the blood of the Lamb? Can we suppose that the warrior, whose highest aspiration is for power and for fame, would if hurried from the battle-field into eternity, be at once inclined to transfer the wreath of laurel from his own brow to that of his Redeemer? Or would the mouth which is here filled with blasphemous speeches and lewd songs, be immediately disposed by death to join the song of Moses and the Lamb, and to swell the loud anthem of praise unto God? The supposition is madness; the hope were vain. No! as the tree falleth so shall it lie; he that is unjust, let him be unjust still; he that is filthy, let him be filthy still.

In eternity, indeed, the state of the wicked will be infinitely worse than here, without the necessity of having recourse to *direct* punishment from God. Here it is meliorated by various merciful provisions. The pursuits of business, the intercourse of society, the pleasures of study, and the other varied occupations of life, are all so many circumstances tending to lessen the severity of their pain. These occupations indeed, which unfit men so much for self-examination, in connexion with the bodily pleasures derived from a gratification of the senses, frequently render them insensible of their impending doom. But above all, they are here favored with the gospel of salvation, and are permitted to hope for a happy eternity on the condition of purity and faith. But in the world to come all these things will be removed. No prospects of beauty will there stretch themselves out before the visions of the mind; no joys of friendly converse will there be found, no pleasures of study, no melody of song. But instead thereof, will be heard weeping, and wailing, and gnashing of teeth—the tears of unrepentant hearts, the gnashings of anguish, and the loud piercing wail of despair. For hope will then have fled forever, and the voice of mercy inviting the sinner to faith in Jesus, will then no more be heard. There the wicked will no longer feel disposed to encourage each other in their courses of iniquity nor to scoff at the threatened vengeance of heaven. But all, suffering under the consciousness of their respective misdeeds, will be borne down with a sense of their present woe, and with the prospect of an eternity of unintermittent torment. When disembodied too, the soul will have more clear perceptions of its native powers, of its relations and obligations to God, as well as of the exceeding sinfulness of sin. And above all, every thought of evil which it ever cherished, every unhallowed motive by which it was ever actuated on earth, will rise up to its remembrance with aggravated power. Its passions will be strengthened, its capacity for evil will be enlarged, and surrounded by the companions of its guilt, each striving to aggravate the sorrow of the other and to surpass in blasphemy, it will dwell in everlasting agony!

But even on the supposition that God does not so far interfere in the punishment of the wicked, as to gather them together into one place of torment, no escape can still be found from the sufferings entailed upon guilt. Could the evil person take the wings of thought, and fly beyond

the realms of created being, where the Almighty does not reign, he could not escape the punishment of crime. For even there he could not fly from self; and so long as the consciousness of evil and alienation are in the soul, there must be suffering and woe. For sin is not something adventitious, which can be put on and cast off at pleasure; it is the act of an undying soul, and inweaves itself into the very texture of the soul itself; and until a new creation is effected by the power of God, the consequences of that guilt must forever follow the offender. So long then, as the sinner cannot escape from himself, he cannot elude the punishment of sin; but must ever feel as the arch-apostate is described by the poet:

Horror and doubt distract
His troubled thoughts, and from the bottom stir
The hell within him: for within him hell
He brings, and round about him, nor from hell
One step no more than from himself can fly
By change of place: now conscience wakes despair
That slumber'd, wakes the bitter memory
Of what he was, what is, and what must be.*

In the soul of the reprobate, memory will ever harrow up the remembrance of past crimes; thought, the demon thought, frightful as the angel of death, will continually brood over its imaginings to represent to it its present and future woe. Anger will fire the eye with a fearful glance; despair will dry up the fountain of tears, or wring from the heart only tears of blood; conscience with her avenging lance will always pierce the soul, whilst corrosive remorse and consuming lust will form the twin furies to haunt and scourge the spirit as it rolls down the dark and ragged cataracts of eternity. And from this doom the bad man shall find no deliverance.†

He may seek death
To release him in vain.
He shall live in his pain
With a fire in his heart
And a fire in his brain.
Sleep shall visit him never,
And the curse shall be on him
For ever and ever!‡
Nor ear can hear nor tongue can tell,
The tortures of that inward hell!

This *may possibly* be the correct view in regard to the future punishment of the wicked; and if so, how wonderful does the goodness of God appear towards man! He first created him with powers of the highest order, gifted him with reason, and will and intelligence; and when he transgressed the divine law, God sent forth his own Son to be a propitiation for his sins, and established also a system of means by which he might be restored to his original glory and happiness. But in those cases where the wicked obstinately persist in their rebellion, when they despise his mercy to the end, and choose death rather than life, he merely surrenders them to the unavoidable consequences of their own

* Milton, *Par. Lost*, B. iv. v. 18—25.

† Tillotson's *Life*, xl.

‡ Southey's *Curse of Kehama*.

iniquity. And this he does with expressions of the greatest tenderness and sorrow. In opposition to those who would persuade us that he created a large portion of mankind *for the very purpose* of dooming them to misery, and consequently that he must delight in the agonies of his creatures,—He himself assures us on the oath and sanction of a God, that the woes which the wicked bring upon themselves, are to him a source of the deepest regret. As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live: Turn ye! turn ye! from your evil ways; for why will ye die, O house of Israel? Hear also the tender manner in which he expostulates with his offending people, who seemed eager to bring destruction upon themselves: How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together.† Such are the tender mercies and long suffering goodness of God!

But even on the supposition that God does interfere directly to collect the wicked into one abode of sorrow, and to punish them there, his goodness could not by that circumstance be in the least impeached. Human authorities collect all transgressors into prison houses, and inflict upon them the punishments which they deserve, and no one suspects their benevolence, but on the contrary they receive praise of men. And why may not the same be done by the authority of God in a more extended measure? For if to those who freely fell, he proffered the means of deliverance and restoration; if he did all which infinite mercy could effect to secure their welfare, as the Bible assures us he did;—and they nevertheless persisted in their hostility to him, and even trampled under foot the Son of God, and counted the blood of the covenant wherewith they were sanctified, an unholy thing, and did despite unto the spirit of grace,||—what could the goodness of God accomplish for them more? what remained, but to give them over to everlasting destruction? Those who violated every precept—abused every rare gift of heaven—despised the tender mercies and expostulations of God—who even with cool, wilful deliberation, rejected the offer of eternal happiness, through faith in Jesus Christ,—are they not worthy the punishments of retributive justice? No one can doubt but that they are.

But further: How could the goodness of God, were he so disposed, bring together into one place of happiness all the different characters which are found upon earth? Could the impure and the guilty be happy in heaven, were it possible for them to be there? would they not shrink from the eye of God,—would they not herd together by themselves to avoid the society of the meek, the pure, the sainted spirits who cast their crowns at the feet of Jesus? The persecutor of the faithful—he who out of mockery caused them to burn that they might give light to the city of Rome, as did Nero—Could he meet in joy the objects of his malicious persecution before the throne of mercy? Or he who plunged unsuspecting innocence in vice, and hurried it to the grave—could he there meet the victim of his seductive arts with a feeling of celestial joy? On the

* Ez. xxxiii. 11. † Hos. xi. 8. Isa. v. 1—7. Heb. x. 29.

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supposition that he died unchanged, could they there mingle together their hallelujahs to the Lamb of God—the injured and the injurer, the betrayed and the betrayer, the murdered and the murderer? The one unstained by gross crimes, and the other blackened by acts of the foulest hue—the one accepted through faith in a Saviour's blood, the other crucifying the Son of God afresh, and putting him to an open shame—the one sanctified by the renewing of the Holy Ghost, the other reeking with the blood of innocence, wrapping around him the mantle of his guilt, heavy with the most damning pollutions? Say, could both dwell together peaceful and concordant in the bosom of God? Could they embrace as kindred spirits and live together in performing acts of mutual affection? Is not the very thought abhorrent to a virtuous mind? Is there not a wide, an eternal, an indestructible distinction between virtue and vice, between innocence and guilt? If a hell were possible for the innocent, would not that injured spirit beseech the Almighty to plunge it deep beneath the wave of sorrow, rather than to meet in fellowship the foul fiend who had poisoned its cup of joy? And would not the soul of the seducing murderer consort rather with its companions in guilt, than to meet the keen, withering rebuke conveyed in the gaze of that injured spirit? Would it be goodness in God to bring together into one place spirits so contrary in their natures? Could they live and move together in joy and peace and concord? Does not God manifest his goodness rather by associating the pure with the pure, the ransomed with the ransomed, and the wicked with the wicked? No one can hesitate, we think, as to the proper view to be adopted of this subject. But perhaps we shall be told, that the cases adduced are strong ones, and are but seldom realized in fact. True; they are strong ones. And they were purposely selected to show the absurdity of the common belief, that God is too good to punish the wicked. But let us remember that if the *principle* be correct with regard to extreme cases, it cannot be less true in respect to those of an intermediate kind. And the inevitable conclusion is that whenever, or under what circumstances soever sin is found, God may of right, and *will* punish it, without any infringement upon his attributes of love, mercy and kindness. Behold, therefore, the goodness and severity of God! On them which fell, severity; but toward thee, goodness, if thou continue in goodness; otherwise thou also shalt be cut off.

FOR THE GOSPEL MESSENGER.

SCRIPTURE ILLUSTRATION.

Rom. viii. 16.—“The spirit itself beareth witness with our spirit that we are the children of God.”

This text has been greatly perverted: and yet it appears to me, that there is but little difficulty in coming at its true and genuine meaning.

The spirit here, signifies the Spirit of God, and our spirit signifies our **conscience**. Christ says, that at the mouth of two or three witnesses, every word shall be established. The witness of the spirit is outward, it is such as we can see with our eyes, hear with our ears, and handle

with our hands: It is what we call the word of God, contained in the sacred Scriptures of the Old and New-Testament. The witness of our spirit is inward; and such as can neither be seen by the eye, nor heard by the ear, nor handled by the hands; it is our conscience, and only discernable by God and ourselves.

Now the spirit of God witnesses outwardly, *Thou shalt not kill*, in the Bible. If our conscience tell us that we have not killed our fellow creature, nor wished to kill him in our hearts, then the spirit of God bears witness with our spirit, our conscience, that we are the children of God. Besides, our witnesses will also appear to others, as well as to ourselves. The witness of the spirit of God, they will have in their hands; and our witness, that of our conscience, in the fruits we bring forth. If the witness of the spirit in the Bible, and our conduct in life agree, then they may know that we are the children of God; because the Spirit of God says it, and our own spirit says it; and herein both witnesses agree to the truth of it.

Some of my neighbours tell me, that they know they are the children of God, because they feel the spirit within them, witnessing with their spirit, that they are the children of God: but that is no evidence to me, I cannot feel what they feel. They may have some inward disease or pain, and endeavour to prove it to me by their feelings; yet that is no evidence to me, so long as I see no outward indication of it. But when the effects of it appear evident to my senses, and my spirit tells me they are sick, then I believe it; and if I have any of the tender sensations of humanity about me, I shall not only believe them but I shall also most heartily sympathize with them.

NOTICES OF NEW PUBLICATIONS.

Sermons by the Rev. D. Cobia, A. M.—This long desired publication has just appeared in very appropriate style. An extended notice of it may be expected in a future number of "the Messenger," circumstances not permitting us to say more at present.

Dr. M Vickar's interesting and useful Works.—"The early life and professional years of Bishop Hobart, have been republished in England, in one volume, with a preface containing a history of the Church in America, by Walter Farquhar Hook, D. D. Vicar of Leeds, &c. The whole of the profits of this publication will be devoted to the Theological Seminary, at New-York.

Episcopal Address to the Annual Convention of the Diocese of New-Jersey, May 30th, 1838, by the Right Rev. George Washington Doane, D. D., Bishop of the Diocese. Like many other of the productions of the same Right Rev. Author, this address is instructive, interesting, and inviting. According to our custom, we make such extracts as contain for our readers useful hints and important facts, and we crave the liberty to suggest correction when it seems to us needed. Of the late Bishop Stone, we read, "he *has* exchanged the cares and toils of

earth for the peacefulness and rest of the paradise of God;" we should prefer to say *we trust*, he has &c. "Three women were *churched*. I was pleased with this instance of a pious usage, which has come down to us from other days, and must record my wonder and regret that it has gone so nearly out of use. When Christian mothers grow forgetful of the mercy which they receive from God, it cannot be surprising if "the love of many shall wax cold." * "The true secret of wealth is in the apostolic lesson, moderation in all things. The true enjoyment of wealth is in its large and liberal distribution for the comfort of men and the glory of God." "Many will attribute the falling off in the receipts from last year, when they amounted to nearly \$1900, to what are called "hard times." I am more disposed to refer it to hard hearts. The wants of the diocese meantime continually increase. To call a man to be your Bishop, with "the care of all the Churches," and not to furnish him with the means of feeding those who "hunger and thirst after righteousness," is something after the Egyptian fashion, of requiring bricks to be made without supplying straw. "Let us consider one another," brethren, "to provoke unto love and to good works."

"The Institution for Female Education on Christian Principles, St. Mary's Hall, Burlington, notwithstanding the disastrous period at which it was commenced, has constantly and rapidly increased, even beyond the most sanguine expectations of its friends. It numbers at present fifty boarders and thirteen day scholars. Of the former, one in every ten, the daughter of a Clergyman deceased, or in necessitous circumstances, is received and educated without charge. The members of the household are all parishioners of St. Mary's Church, and the daily religious instruction is in strict accordance with the principles and institutions of the Church." * "In few and simple words, we need to add to our parochial Clergy, and to those who statedly officiate at distinct and recognized Missionary stations, an itinerant ministry, whose feet shall be upon all mountains and in every valley, "to seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ forever." There is no organization so well adapted as ours for such a provision—it needs but such a provision to carry it through the land in all its length and breadth, to its most remote recesses, and give it perfect acceptance among all sorts and conditions of men. I never shall regard my office as discharged, until the Gospel in the Church is brought within the reach of every son and daughter of New-Jersey. I can only do what you enable me to do. As long as I am in this tabernacle, therefore, I shall stir you up by putting you in remembrance of these things. We want Missionaries. We want humble, patient, laborious, self-denying Missionaries. We want Missionaries who will be contented, if need be, like the blessed apostles, to have no certain dwelling place. We want Missionaries to penetrate every forest, and climb every mountain, and traverse every plain, and bring the Bible and the Prayer Book, Christ and the Church, within the reach of every house. We want the men not only, but we want the means for their support: One such at least there should be in every county. With such a "com-

pany of preachers" the good work should begin. God's blessing upon their faithfulness would in due time accomplish all the rest. The means, beloved brethren, are in your hands, and in the hands of those whom you represent, if only the determination be within your hearts. Think of these things. Think of a world lying in wickedness. Think of God's judgments going abroad through all the land for our unfaithfulness. Think of the peaceful kingdom of the Saviour, for which we daily pray, stayed in mid-heaven by our indifference. Think then of your responsibility. Ask yourselves, here before God, if you can stand when he shall take account for all these things. Ask yourselves, while there is yet time, what you shall do, when your Lord shall take away from you the stewardship."

The Annual Sermon, before the Bishops, Clergy and Laity, constituting the Board of Missions of the Protestant Episcopal Church in the United States of America, preached in St. Paul's Church, Boston, Wednesday evening, June 20th, 1838, by John Johns, D. D. Rector of Christ Church, Baltimore.—The following is a noble passage, in sentiment and style, and an eloquent plea for Missions: "Meet the great apostle of the Gentiles where you please, on his mission of mercy—see him laboring with a zeal and devotion which filled men with astonishment, and led them to suppose he was beside himself—find him in watchings, in fastings, in stripes, in imprisonment, in perils, by land, in perils by sea—ask him what animated him in all this labor, and sustained him under all these trials, his answer is, "the love of Christ constraineth us." Yes, my brethren, this is the grand motive, the life and soul of the Missionary cause. Other influences may produce a sudden and a spirited, but it will be an irregular and transient effort in this work. Nothing can command steady and untiring action in advancing the cause of the Gospel, but the constraining love of Christ. So the Saviour himself has taught us, in his address to Peter. "Simon, son of Jonas, lovest thou me? Feed my sheep." As this affection strengthens, zeal will kindle and burn in the bosom, and it will be found light and delightful to serve the Lord. As this abates, interest in his cause will decline, and langour and inaction will ensue. I care not where the faithful minister of the Gospel is located, or what the peculiar character of his labors; upon this point I willingly take his experience and abide his testimony. Ask the pastor, settled over an established congregation, what refreshes and stimulates him in the weariness of his intellectual labors, bears him up and carries him onward in the midst of his many discouragements, and makes him willing to spend and be spent in the work of his ministry? He will tell you, "the constraining love of Christ." Visit the lonely herald, whom we send forth to proclaim the Gospel in the new and destitute settlements on our frontier, inquire of him why and how he endures the discomforts and opposition, which attend his efforts? You will receive the same reply, "the love of Christ constraineth us." Address yourself to those devoted brethren who have forsaken all—all the endearments of country and kindred, have taken their life in their hands, and have nobly thrown themselves into

the midst of the many dangers of the foreign department of the Missionary field; how they could sunder the strong ties of civilized life and dwell in the abominations, and dare the perils of heathenism? Again you will hear, "the love of Christ constraineth us."

"Nor, my brethren, is it any other than this same influence, which awakens the interest of the private Christian, engages his sympathies and his prayers, and commands his resources in support of the great work of evangelizing the world. Let but a sinner realize the ruin in which he is involved, perceive and embrace the remedy which divine grace has provided, and experience the gratitude and affection which flow from such faith, and he will be alive to the honor of Christ. His first earnest inquiry will be, Lord Jesus, what wilt thou have me to do? How shall I testify my sense of what I owe thee? As our catechism teaches, that *all* mankind are redeemed, the remark on page 4, "God will visit *unredeemed* men," must be either a misprint, or an inadvertence. "Does he design that an interest in its efficacy shall be offered to all." We submit, if all are redeemed, then all have an interest in the gospel not forfeited, (except in the case of the unpardonable sin) till life is ended. "I believe that the clergy as a body already voluntarily *tithed* for Missions, &c." We sincerely hope, that the author is not mistaken in his belief. If the incomes of all the clergy where by them tithed for Missions, or for the cause of charity in general, both temporal and spiritual, the amount would tell. They ought to be so, and so ought the larger revenues of the more numerous laity. May such an appropriate free will offering (sanctioned both by divine revelation and by enlightened good feeling) promptly be made! We take occasion to remark that to be *benefited* by the gospel dispensation is one thing—to be *acquainted* with it is another. Christ is "the propitiation for the sins of the whole world," therefore all are benefited by his mission. But they are most so on whom hath shined "the light of the glory of God in the face of Jesus Christ."—2 Cor. iv. 6. May the Lord in his own good time, bring the day when all shall know him from the least to the greatest. These remarks are made because the silence of the Sermon as to the universality of redemption, if not some expressions of doubtful import (see p. 7.) might lead to the supposition that the *knowledge* of the Gospel was deemed indispensable to a participation, in any degree, of its inestimable advantages.

SELECTIONS.

Messrs. Editors—The impression seems to be very general, that the Puritans who left England, would have been satisfied with *toleration*; that they were, par excellence, the friends of religious liberty, and that to them, is to be attributed that perfect equality of all sects which exists in this country. In a very learned and able review, which appeared in the Gospel Advocate, for February 1822, of Mr. Webster's discourse at Plymouth, in 1820, the *contrary* of the above positions is clearly established, and I ask a place for the following extracts from that Review,

which may invite attention to it, as it is too long to be re-published in your Magazine.

"I have given, I think, sufficient evidence, that the object of the Puritans, in the reign of Queen Elizabeth, was not to obtain a toleration for the quiet enjoyment of their own tenets and modes of worship; but it was to subvert the existing establishment, and to erect their own system upon its ruins. So far from wishing for a toleration, they expressly disclaimed and refused one, when something of the kind seems to have been intended for them. There is a warm declaration of theirs, still extant upon this point, directed to "those who labor to root out the weeds of popery." "As for *you*, dear brethren, whom God hath called into the *brunte of the battle*, the Lord keep you constant, that ye *yield* neither to TOLERATION, neither to any other subtil persuasions of *dispensation*, or *licences*, which were to fortify their Romish practices: But, as you fight the Lord's fight, be valiant. The matter is not so small as the world doth take it; it will appear, before all be ended, what an hard thing it is to cut off the rags of the Hydra of Rome. Let us not make the heritage of God as a bird of many colours, holding of divers religions—but rather let us take away, if we can, the names, memories, and all monuments of popery." Part of a Register, p. 18. Who were meant by this description, *in the year 1570*, needs no explanation. The bishops and clergy of the church of England were then constantly represented as bearing the names, and supporting the monuments of popery. Agreeably to this exhortation, we see nothing in all their petitions, admonitions, supplications, &c. which looks like asking any indulgence or toleration only for themselves; but their single request or command, in what style soever they speak, is, to overthrow, entirely, the established government and worship, and introduce their own, with penalties, and even sharp punishments, to be inflicted upon those who would not comply with it. *To make the heritage of God as a bird of many colors, by holding of divers religions*, was, in their estimation, a sin; and, accordingly, in one of the pieces written by Johnson, a leader of the Brownists, entitled "Antichristian abominations yet reteyned in England," the thirty-third abomination enumerated is TOLERATIONS. This curious document may be seen in the Biographia Britannica, article Brown (Robert) note F." * * "All men," says Goodman, one of the heads of the Puritans, "are bound to see the laws of God kept, and to *suppress and resist idolatry by force*. Nor is it sufficient for subjects not to obey the wicked commands of princes, *but they must resist them*; and deliver the children of God out of the hands of their enemies, as we would deliver a sheep that is in danger to be devoured by a wolf. *If the magistrates shall refuse to put mass mongers and false preachers to death, the people in seeing it performed, shew that zeal of God which was commended in Phineas*. Subjects do promise obedience, that the magistrate might help them; which, if he does not, *they are discharged of their obedience*. If magistrates without fear, transgress God's laws themselves, and command others to do the like, *they are no more to be taken for magistrates, but to be examined, accused, condemned, and pun-*

ished as private transgressors. Evil princes ought, by the law of God, to be deposed, and inferiour magistrates ought chiefly to do it."

The last quotations will lead us to the real cause why the Puritans were dealt with so rigorously by the government. It was not so much for their non-conformity, as it was for the tendency of their principles and writings to overthrow the authority of the Queen, and the very form and character of the government. This will be made evident, by observing the operation of the holy discipline itself, and the express declarations of its advocates.

If the discipline had been established by the queen and parliament, they would at once have stripped themselves of all authority. The queen, *as a woman, could have no voice in the consistories, conferences, and synods*; and even if she could, it would not have been as head of the nation, but merely as a member of a particular church. *The pastors, doctors, and elders would have been the government*; and as "the most voices" were "to be yielded unto," it requires no great penetration to see, that she would have been constantly out-voted by her own subjects. She would have sunk to the character of a solitary individual, of a solitary parish. She would have been subject to the consistory of her own parish, whose duty it would have been to watch over her life and behaviour, to receive any complaint against her, to examine her for heretical opinions, to cite her to appear publicly before them, and to admonish, suspend, or excommunicate her, as might be determined by the plurality of voices." * * *

"It was evidently their design to set up a government like that of the Jewish theocracy, in which the civil should be under subjection to the ecclesiastical authority; in a word, to arrogate to themselves the whole power of the nation. The references contained in the first statement are expressed so briefly, that their seditious character is not as obvious as it would be, if the quotations were given at length; but in this way we might fill a volume. A few examples must suffice.

In the town of Bury, where the ministers and justices of the peace were puritans, and the whole town, as Strype says, "remarkably affected to puritanism," they painted in the church, under the Queen's arms, this sentence from Rev. ii. 20. "Notwithstanding I have a few things against thee, that thou sufferest the woman Jezebel, which maketh herself a prophetess, to teach and to deceive my servants; to make them commit fornication, and to eat meat sacrificed unto idols." This, Strype informs us, was done after consultation and advice upon it, when they had suffered no severities, but their non-conformity had been treated with great indulgence.

"Kings, princes, and governors," says Gilby, "have their authority of the people, and upon occasion the people may take it away again, as men may revoke their proxies, and letters of attorney. *It is lawful to kill wicked kings and tyrants; the subjects did kill the queen's highness Athalia: Jehu killed the queen's majesty Jezabel: Elias, being no magistrate, killed the queen's majesties chaplains, Baal's priests: These examples are left for our instruction.* Where justice is not executed, the state is most corrupt. If neither the inferior magistrates, nor the greatest

part of the people will do their offices; then the ministers must excommunicate such a king." This Gilby was one of the English exiles, with Knox, and Goodman, and Whittingham, at Geneva. It is well known that Knox openly maintained the same doctrine, that princes might be deposed and put to death by their subjects; and in his "Blast against the monstrous regiment and empire of women," he maintained, that it was altogether unlawful for women to reign. "To promote a woman to bear rule, superiority, dominion or empire, above any realm, nation, or city, is repugnant to nature, contumely to God, a thing most contrarious to his revealed will, and approved ordinance; and, finally, it is the subversion of all equity and justice." Such was the first sentence and principal proposition of the work. Queen Elizabeth took so much offence at it, that she would not grant permission to Knox to pass through her dominions. "My first blast," says he, in a letter from Dieppe, in 1559, "hath blown from me all my friends in England." Goodman, Wittingham, and Gilby, avowed the same obnoxious opinion; and as it came from Geneva, and was thus supported by some of the principal puritans, there is every reason to believe, that the queen considered it as a part of their system. The state of affairs in Scotland tended to confirm her in this belief. She saw there the prostration of the royal authority at the feet of the same system, which the puritans were labouring to introduce into England; and it was natural for so sagacious and resolute a defender of her prerogative, to anticipate a similar result, and to take active measures to prevent it." * *

"There is no disposition to justify the arbitrary notions, which then existed, of the royal prerogative, or to defend that servility which would tamely surrender the liberties of the subject. The contest which arose between the government of England and the puritans was directed by the good providence of God, so as to subserve the cause of civil liberty in the same manner as storms and hurricanes restore salubrity to a vitiated atmosphere. But in contemplating the blessings which have followed this mighty concussion, let us not attribute undeserved credit to the subordinate agents by whom it has been accomplished.

Though the puritans had correct views upon the abstract question of civil policy, and were right in deriving the authority of the governor from the consent of the governed, yet they had no idea of religious freedom. On that subject, even papal infallibility, could not be more exclusive or more arbitrary. Their discipline they considered as the law of Christ, and, therefore, as binding upon the conscience. A departure from it was, therefore, an act of rebellion against God, and, as such, must be punished by the secular arm. To use the quaint, but forcible language of one of the writers of New-England, "To authorise an untruth by toleration of the state," was, in their estimation, "to build a sconece against the walls of heaven, to batter God out of his chair." In tracing the causes, therefore, which have led to the freedom of religious profession in this country, very little credit is to be given to the puritans. If the United States had been settled entirely by men of the same sentiments as the Plymouth colonists, is it likely that the present freedom of the different religious denominations would have existed? Is it

likely, that there would have been such a total dismemberment between the church and state?—or that there would have been even a toleration for men of different sentiments?

No. The real cause of the present state of things has been the heterogeneous character of our primitive population. The establishments made here by the mother country, being often the preference of a few to the many, as in Ireland, created a prejudice against all establishments: and situated as this country was, after the revolution, it was wise in our statesmen to give protection to all, but support to none. What may be the result of an experiment, hitherto untried among the nations of the earth, time only can determine. Perhaps, the indulgence and expansion of religious feeling, to use the beautiful thought, and, as nearly as possible, the beautiful language of Mr. Webster, like the elemental fires, *will only agitate and purify the atmosphere*; and when the fatal tendency of religious dissention has been sufficiently felt, and men have grown wise by suffering, Christians will again be “of one heart and of one soul,” and will continue “steadfastly in the apostles’ doctrine, and fellowship, and in breaking of bread, and in prayers.” J.

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P O E T R Y .

—
FOR THE GOSPEL MESSENGER.
—

THE DYING GIRL'S LAMENT.*

And must I go—so gay—so young—
To death be reconcil'd?
Oh 'tis a fearful—fearful thought,
For I'm an *only* child!

Dear friends, for my poor mother's sake,
Exert yourselves to save,
She will be lonely in this world,
When I am in the grave.

I'm just sixteen, and I must die,
And leave my mother here?
Must I depart while she's away?
Oh! that she was but near!

I know if I beheld her eye,
Affectionate and mild;
She'd bid me bow to God's decree,
Though almost yet a child!

Oh! death heeds none—the young, the old,
He takes however dear;
Nor stops to think, nor cares to ask
If those who love can spare.

I have but *one*—*one single* wish,
'Tis *this*—and *only this*;
To feel once more my mother's lips,
Giving its farewell kiss.

But she's not by†—and when I sleep,
To wake again no more;
Alone and sad, she will, I know,
Her only child deplore.

* These lines were written in reference to a late melancholy event.
ill in another mansion.

† She was

Yet she will pass the gloomy vale,
And soar to realms of light;
Then, Mother! then in bliss we'll meet,
To bless each other's sight.

Mother farewell!—a long farewell!
My heart still clings to you;
Not even death's dark, dismal cloud,
Can hide *you* from my view.

Companions, come and gaze on me,
My race will soon be o'er,
I'm *like* a flow'r cut early down,
To bloom again no more.

My life has flowed in peace and ease,
No wish, however wild,
Was by my blessed mother crossed,
I am her only child!

Yet I am snatched from her embrace,
Life's brittle thread is riven;
The mandate to break your frail ties,
May be as quickly given.

Affection could not keep me here,
Nor youth, nor health avail,
The strongest chains that binds must break,
All human aid must fail.

Prepare!—while yet you may—prepare!
For *judgment follows death*,
Within the tomb there is no hope,
Pray while you've strength and breath.

'Tis sad to leave earth's brilliant things,
For the cold silent dust;
But brighter prospects we are told,
On high await the just.

Mother!—the holy book you love,
This cheering truth declares,
That they in heaven with joy shall reap,
Who sow below in tears.

Oh let this hope your grief subdue,
And think what *I* shall gain,
Sin, and temptation, and the world,
Will soon assail in vain.

Farewell!—farewell!—now let go,
To death be reconciled;
Mourn not my early, hapless fate,
Though I'm your only child!

JULIA.

Charleston, 26th July, 1838.

RELIGIOUS INTELLIGENCE.

Missionary Lecture.—That for the month of August, was delivered at the appointed time and place, and the amount received was \$37.

Domestic and Foreign Missionary Society of the Protestant Episcopal Church.—"The Spirit of Missions," for August, contains an abstract of the proceedings of the Board of Missions at their annual meeting (June 20—22,) and of the reports of the two Committees, also the report of Bishop Kemper,—the whole full of interest and information. We are told "the apprehensions, entertained a year since, of a reduction of revenue, were without foundation. The extraordinary exertions of the dioceses to aid the cause of Missions, in a time of apprehended difficulty, particularly those of the Church in South-Carolina, weak in numbers, but strong in charity, are worthy of all praise." * The receipts for the year were for Domestic Missions, \$25,655, of which from South Carolina, \$3,985; for Foreign, \$23,916, from South-Carolina, \$6,079. The following facts will be new to many of our readers, "there are fifty Senecas and Shawnee Indians who call themselves members of the Protestant Episcopal Church, and have our liturgy in their native tongue." In the "appendix" to the Proceedings of the Board of Missions, is a statement of the amount contributed by each church. Some of the large churches in this diocese, are noted as having given less than others. One explanation of the difference is, that some members of those churches have chosen to give *directly*, and not through their pastors, and therefore their donations are not credited to their respective churches, but to the individuals themselves. Had the large contributions from some of these individuals taken the usual channel, each church would appear to have given a better proportion to their numbers and ability. Some of them have given also to "diocesan missions," in addition to the domestic and foreign departments. In the "supplementary number," we have Bishop Otey's report as to the "South West visitation," in consequence of his sickness, conducted by Bishop Kemper. That region is represented to be peculiarly promising, it being filled with Episcopalian emigrants from the Southern States. Our communion office for a public occasion, contemplates a *morning* service, and yet we read at Pensacola, and Tallahassee, the Lord's Supper was administered "*at night*." Quere,—Was the "morning" or "evening" service used? And was the "ante-communion" read or not? In new places, above all, we humbly hope the church will be presented "as it is."

The Board of Missions had their 3d annual meeting at Boston, June 20—21. From the large pamphlet of their proceedings (in addition to what we noticed in the *abstract* of them above) we extract as follows: Three Bishops, 13 clergymen, and 6 laymen attended the meeting. The following resolution was *laid on the table*. "That a committee of — members be appointed to consider whether any, and if any what, regulations are expedient with regard to Missionary operations in countries already under Foreign Episcopal jurisdiction, and to report at the next meeting of this Board." The following was *passed*. "That a special committee be appointed, to collect and report such information as as they may deem calculated to promote the success of our Missionary

operations in Foreign countries under Episcopal jurisdiction." The report bears this testimony to the utility of our Theological Seminaries, and adds this proper appeal: "From a tabular statement of the number of the clergy at different periods, hereto appended, it appears, that their increase, since the establishment of our General and Diocesan Theological Seminaries, has been in a greater ratio, than that of the population of the country. Still unless these avenues to the Christian ministry are better filled—unless pious young men of the Church in far greater numbers, shall give themselves to this work, and resolve to live and suffer for Christ and the souls of their fellow men, our land can never be half supplied with christian pastors." The statistics appended to this report are valuable, and must have been prepared with great pains. They show what each parish has given for the last six years, and we have the gratifying result that during the last three years, there has been received \$167,311, whereas during the three preceeding years, ending June 1835, the amount was only \$69,111.

General Protestant Episcopal Sunday School Union.—From the 12th annual report of the Executive Committee, we learn that their operations during the year, have been limited, owing to the "state of the times," by which donations and sales have been most affected—only one new work has been published for the Libraries. The Bible Questions, so long and anxiously desired, are in the course of publication. The "Visiter," has 1525, and the "Children's Magazine" 7359 subscribers, and as the Editorial services are gratuitous, considerable revenue is thus derived to the "Union."—In Georgia and Ohio, depositories have been established. From two of the Societies in Union only have reports been received, viz: New-York and South-Carolina.

Virginia.—The Convention met May 16, (but the Journal has only lately come to us) present the Bishop, assistant Bishop, 33 of the Clergy, and many of the Laity, all of whom were proved to be communicants before they could under the constitution of that diocese take their seats. There are in this diocese, 76 Clergymen; the Episcopal fund amounts to \$7265, and the fund for the widows and orphans of the Clergy, to \$9501. The Chaplain of the University reports 12 of the Students to be communicants, and remarks, "The public services of the church are attended by all the officers with their families, and a respectable portion of the Students. In every department of the Institution, the Chaplin is happy to record his testimony to the uniform respect which is extended to the interests of religion—a respect which ought to purchase a full indemnity from the suspicion which may have existed to the contrary, and which ought to commend the University to the confidence of all the friends of literature and religion." We are pleased to notice this act of restitution although tardy. "The Legislature, at its last session, directed the money arising from the sale of the plate of Farnham and Lunenburg parishes, which had been sold some time since, by an act of the same body, to be paid to the Vestries of those parishes; and there is a prospect of the plate's being redeemed and restored to the places to which it originally belonged."

Massachusetts.—At the 48th Annual Convention, June 19—21, were present the Bishop, 33 of the Clergy, and many of the laity. There are of this diocese, 41 Clergymen, (3 of whom are residents of other dioceses, and 1 of them numbered among the Clergy of Connecticut!) The Rev. Alonzo Potter, D. D., Professor of Union College, New-York, was elected assistant Bishop of *this* diocese, by a vote of 20 out of 24 of the Clergy, and an unanimous vote of the Laity.

Maryland.—The Special Convention, (August 2d) resulted in the election of the Right Rev. Jackson Kemper, the Missionary Bishop, as Bishop of this diocese.

Hebrew.—At the late annual commencement of the Protestant Episcopal Theological Seminary, eight verses of the 51st Psalm, forming a very appropriate anthem, were chanted in the Hebrew language.

Important facts.—The Rev. Dr. Javis, in his late address, says:—“Calvin maintained that the sacraments are means by which the Holy Ghost operates upon the soul. Such had been the uniform doctrine of the Christian Church from the earliest times; and he did not venture to deny baptismal regeneration, as the spiritual strength and pardoning grace bestowed in the supper of the Lord. But his doctrine of election and reprobation was in direct contradiction to the efficacy of external means, and his followers completed the ruin which he had begun. The idea of regeneration unconnected with baptism cannot be traced higher, I believe, than to the Calvinistic synod of Dort, held in 1618.”

Ecclesiastical individualism.—In his late work on the doctrine of Election, Mr. Faber speaks of four theories on this vexed question, *that* of Calvin, or election to *eternal* life; *that* of Secker, or the election of *nations* to christian privileges, which Mr. F. calls “Nationalism,” *that* of Arminius, or the election founded on foreknowledge; and *that* “implying that individuals, not whole nations, were chosen to become members of the church,” which Mr. Faber advocates and call as above.

Reverence the Lord's Day.—In 1809, Mr. Wilberforce wrote to Mr. Percival to ascertain the day of the meeting of Parliament. “Parliament,” was the reply, “will meet, Monday, the 16th of January. His watchfulness for public morals at once suggested to him the amount of Sunday travelling which such a day of meeting would create; and he begged, in answer, that it might, if possible, be altered. “I thank you for your note of yesterday,” rejoined the conscientious Minister, “and am really sorry that I have given occasion for it. I feel myself, the more to blame, because upon the receipt of your note, it brought back to my recollection (what I had till then forgot) some observations which the speaker made to me some time ago upon the same subject, if they had been present to mind when we settled the meeting of Parliament, I would not have fixed it upon Monday. We were, however, almost driven into that day. * * * * Notwithstanding all these considerations, however, if I had thought, as I ought to have done, of the

Sunday travelling, which the meeting on Monday will too probably occasion, I would have preferred meeting on a Friday in the session week, with all its inconveniences." Two days later he wrote again. "Dear Wilberforce, you will be glad to hear that it is determined to postpone the meeting of Parliament till Thursday, the 19th, instead of Monday the 16th, to obviate the objections which you have suggested to the meeting of that day. Mr. Wilberforce, has, in his diary, without any allusion to the part he had in it—"The House put off nobly by Percival, because of the Sunday travelling it would have occasioned."—*Wilberforce's life*, vol. 4.

In 1838, a noble lord, not particularly remarkable for his observance of holy ordinances, arrived at Windsor, late one Saturday night. "I have brought down for your majesty's inspection," he said, "some papers of importance, but, as they must be gone into at length, I will not trouble your Majesty with them to-night—but request your attention to them to-morrow morning." "To-morrow morning!" repeated the Queen, "to-morrow morning is Sunday, my lord!" "Business of state, please your Majesty!"—"Must be attended to, I know," replied the Queen: "and as of course you could not come down earlier to-night, I will, if those papers are of such vital importance, attend to them *after we come from church to-morrow morning*." To church went the royal party: to church went the noble lord—and much to his surprise, the sermon was on "*the duties of the Sabbath!*"—"How did your lordship like the sermon?" inquired the young Queen. "Very much, your Majesty," replied the nobleman, with the best grace he could. "I cannot conceal from you," said the Queen, "that last night I sent the clergyman the text from which he preached. I hope we shall all be the better for it." The day passed without a single word, "on the subject of the papers of importance—which must be gone into at length." His lordship was—as he always is—graceful and entertaining; and at night when her Majesty was about to withdraw, "To-morrow morning, my lord," said she, "at any hour you please—as early as seven, if you like,—we will go into these papers." His lordship could not think of intruding at so early an hour on her Majesty—"nine would be quite time enough."—"As they are of importance," said the Queen, "as they are of importance, my lord, I would have attended to them earlier, but at nine be it." And at nine her Majesty was seated ready to receive the nobleman, who had been taught a lesson on the duties of the Sabbath, it is to be hoped, he will not quickly forget.—*Churchman*.

Women.—It is a remarkable fact, and most honorable to the sex, that "none of them (we quote from Dr. Philip,) appear to have been amongst his public enemies, either during his life, or at his crucifixion. Even Pilate's wife warned her husband on the judgment seat, to have nothing to do against that just person, as she called Christ. In like manner, the multitude of women who followed the Saviour from the city to Calvary, instead of joining with the men to cry crucify him, bewailed and lamented him." We may add, in what age or land has any woman (unless it be Mrs. Wright,) made herself conspicuous in the ranks of infidelity.

Obituary Notices.

Died on Tuesday, the 7th ult., WILLIAM MASON SMITH, and on the following day his remains were consigned to the tomb by the side of his father, the late Bishop Smith, in the burying ground of St. Philip's Church.

By this act of Providence, a large circle of relatives and friends are left to mourn an untimely and irreparable loss. We will not, however, presume to intrude upon the privacy and sanctity of relationship; and least of all will we undertake to pourtray those nameless kindnesses and courtesies, which must have endeared him so much to her who was for many years his companion and friend. By none other can her loss be estimated. "The heart knoweth its own sorrow;" and nothing but the grace of God in Christ, can ever soothe a heart so wounded and afflicted as her's. But there are other aspects in which we may view the character of our deceased friend; and it is but justice to his memory that they should be here recorded.

Born to affluence, the education of Mr. Smith was of the best kind which our country could afford; and the mental refinements resulting from this, he never suffered to be blunted by subsequent neglect. His reading and knowledge was in some measure commensurate with the progress of literature; at least, he was never wholly unacquainted with the general movements of the world. Warm and cordial in his feelings, frank and open in his address, his manners were of the most courteous and captivating kind; and these were polished to a high degree of refinement by a long intercourse with society, and by an early visit to Europe. Thus gifted and improved, he commended himself to every one with whom he was brought to associate; none were ever repelled from his presence, none were ever passed by without an affectionate notice. In consequence of these traits, Mr. Smith was universally popular; and during his illness, and after his death, from the anxiety depicted in almost every countenance, no one could doubt that nearly the whole city felt they had lost a friend. Yet Mr. S. never availed himself of this popularity to be elevated to any office of distinction. Possessing in himself all that he needed, and happy in his relations, he was contented to exercise a more unostentatious though not a less solid or permanent influence upon all the circles of life in which he moved. Like an English gentleman of the older time—a character now so rare—surrounded by his relatives, his dependants and a select circle of friends; towards the young, he exercised the offices and kind dignity of a parent, his frank and modest demeanor towards his equals, could not fail to win their confidence and affection, and seldom have servants been favoured with a more humane or considerate master. On his plantation, especially, where he owned a large number of slaves, was his deportment marked by a regard for their best interests. He provided for them a religious instructor who unfolded the truths of the gospel, and brake unto them the bread of life, from week to week; often has the writer of this notice observed, when the younger portion were assembled in the morning for prayer and catechism, the animation with which his countenance was lit up, when they evinced any interest in what they were engaged.

But though Mr. S. was not engaged in public life, yet he did not neglect to promote the interests of society in every way compatible with his situation. His interest in common schools, in the Orphan House, and in the South-Carolina Society, will not soon be forgotten. He was also, at the time of his decease, a member of the Board of Trustees of the Charleston College.

But it is more especially as Chairman of the Vestry that the congregation of St. Philip's Church, will feel his loss. For many years he filled that office, and discharged its duties in the most faithful and laborious manner. Attached to it by early associations, as well as by an intelligent approval of all its rites and ceremonies, he deemed no sacrifice too great which could promote its welfare. His time, his energies, his resources were all freely devoted to the erection of the new edifice; and as it progressed towards its completion, his highest earthly wishes seemed to be accomplished. If there was any thing which he desired above all others, it was that he might see it consecrated to the worship of the triune God. This occupied his daily thoughts; this was one of the last themes upon which he conversed. So constant, indeed, were the workings of his mind upon this subject, and so intense were his feelings, that—what was very unusual with him—he once embodied them in a series of appropriate verses. These have already been published in the Gospel Messenger for May, and in the Southern Churchman. No one who reads these verses can for a moment doubt, that the author of them had correct views in regard to the objects for which a house of God is erected, and that he felt a most lively interest in the completion of St. Philips. But, mysterious Providence! he who did so much for the Church, whose very life seemed to be wrapped up in it, was

the first whose remains were carried within those walls, and over whom the solemn burial service was performed. He has gone—and we are left to mourn his departure! He is gone to present his reckoning before that Tribunal, where we must soon all appear to give an account of the deeds done in the flesh. “*For what is our life? It is even a vapour, that appeareth for a little time, and then vanisheth away.*”

When piety and virtue sink into the silent grave; when one who has spent a long life in dispensing the charities of life to all around her; and whose whole course of existence was a happy illustration of the Christian character, ceases to fill a place in the scenes once gladdened by her virtues; a passing tribute is due to her memory, and to those virtues which adorned her life, and made her an instrument of usefulness to the society in which she lived.

Such was Mrs. MARY HUGER, who after a long and distressing sickness, terminated her sufferings on the 30th June last, having lived to the age of 76 years. During the progress of the afflictive malady, which made her life a continued scene of misery, she exhibited a patience and resignation peculiar to the Christian. Even in her moments of greatest anguish, not a murmur escaped her lips, and, disregarding her own situation, she was only intent in providing for the happiness of others. Charity did alone dwell upon her lips, it was an inmate of her heart, and swayed every action of her life. She seemed to forget her own pains in relieving those of others, and such was her zeal in doing good, that when employed in extending benefits to others, she appeared to be receiving, in place of dispensing favours. Her faith was pure, and the holy fire burnt in her bosom with more than vestal purity. It had been her guide in health, and in affliction, her consolation. Its sacred flame burnt brighter as her earthly sorrows became greater, and gave her strength to meet with meekness and resignation that greatest of human trial, the disruption of the soul from its earthly habitation. But she leaned upon him who never fails to support in the darkest hour of affliction, and he sustained her; dissipated the doubts and fears which gather around the departing spirit, and raised her hopes to the fruition of those joys which await the righteous in the mansions of eternity.

“Hail the Heavenly bowers of peace
 “Where all the storms of passion cease,
 “Wild life’s dismaying struggle o’er,
 “The wearied spirit weeps no more,
 “But wears the eternal smile of joy,
 “Tasting bliss without alloy.”

Contributed to the Fund for Missions in the State, in the hands of the Bishop:

June—By Miss M. D. Bacot, Treasurer of the Missionary Association of St. Philip’s Church,	\$4 37
July—By Rev. Dr. Gadsden, from the Church offerings, at St Philip’s, and Sunday School box.	33 81

CALENDAR FOR SEPTEMBER.

2. 12th Sunday after Trinity.	22. Ember-Day.
9. 13th Sunday after Trinity.	23. 15th Sunday after Trinity.
16. 14th Sunday after Trinity.	29. St. Michael and All Angels.
19. Ember-Day.	30. 15th Sunday after Trinity.
21. Ember-Day, and St. Matthew.	

ERRATA.

- Page 175, last line, for “prudence,” read *providence*.
 “ 177, line 5 from top, for “barely,” read *basely*.
 “ 178, line 29 from top, for “revelations,” read *revelation*.
 “ 179, line 5 from top, for “mela,” read *mala*.
 “ “ last line, for “works,” read *work*.
 “ 182, line 12 from top, for “or,” read *of*.
 “ 183, line 15 from end, erase “which.”
 “ 189, line 7 from top, for “These,” read *Theses*.
 “ “ “ “ “ for “member,” read *number*.
 “ “ line 20 for “laxed,” read *relaxed*.